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LUCIFER.

THE LIGHT-BEARER.

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THE WEAVERS.

The weavers' lives are full of woe—
But what's the cause that makes them so?
'Tis but too evident to all,
On them alone the blame must fall.
Its truth the ancient proverb keeps,
That what a man has sown he reaps.
Instead of grumbling they should weave;
Less cause would then be their's to grieve.

The weavers' lives are full of woe—
But what's the cause that makes them so?
Their love of show we must condemn;
Fine clothes are not the thing for them.
What can they want with cloth? A smock
Is fittest for a weaver's frock.
Instead of swaggering they should weave;
Less cause would then be their's to grieve.

The weavers' lives are full of woe—
But what's the cause that makes them so?
Why must they beer and meat require?
They ought to curb such ill desire.
'Tis said that simply salt and bread
Will make the cheeks a healthy red.
Instead of guzzling they should weave;
Less cause would then be their's to grieve.

The weavers' lives are full of woe—
But what's the cause that makes them so?
Their Saturdays come all too soon,
When work is thrown aside at noon:
O'erjoyed at once they haste away
To spend their long half-holiday.
Instead of idling they should weave;
Less cause would then be their's to grieve.

The weavers' lives are full of woe—
But what's the cause that makes them so?
'Tis morning work that wins the wealth,
Men find in early rising health.
Much earlier, then, they ought to rise,
And ope at four a. m. their eyes.
Instead of snoring they should weave;
Less cause would then be their's to grieve.

The weavers' lives are full of woe—
But what's the cause that makes them so?
We'll make another slight request—
Four hours are quite enough for rest;
What mean the lazy rascals, then,
By sneaking off to bed at ten?
'Till twelve o'clock they ought to weave;
Less cause would then be their's to grieve.

From the German of Adolph Schults, by J. L. Joynes.

"I am convinced that those societies (as the Indians) which live without government, enjoy in the general mass an infinitely greater degree of happiness than those who live under governments. . . . That government is best which governs least."
—*Thomas Jefferson.*

The offer of Lucifer for five weeks and a copy of "Institutional Marriage" will probably be withdrawn in a few weeks. Take advantage of it NOW. Price 10 cents.

For the Day and the Hour.

Justice has a good memory.

Hope believes in the miraculous.

Trust your convictions, they are you.

Conventional purity pays tribute to pruriency.

You need not die for a cause; rather live for one.

The imperialist reads it thus. "Prey without ceasing."

Whosoever denies liberty denies you, and asserts himself.

That one who kills time may some day wish time back again.

A bad cause often suffers because of having too many friends.

To teach men that they are weak is one way to make them slaves.

Who has every man for his friend has indeed no true friends at all.

It is unreasonable to expect him to love right who lives by wrong.

He who would utter the very truth must learn to stand quite alone.

Governments are for the governors; the governed may take what comes.

Hypocrisy is always extremely particular about its reputation.

Things might be worse, it is true; but does that make bad things better?

To love the lovely with fervor one must also hate the hateful with all intensity.

Wrong waits but for an opportunity; right waits for a call from the heart of mankind.

Believe as I do, shout ten thousand fanatics; weigh the matter well, and then decide, says a single quiet voice.

The Boers are praying, the English are praying; it is strange that God cannot make up his mind which nation to favor.

Divorces are on the increase, there must be something wrong with this blessed institution of marriage. Is nature too strong for it?

In the southwest they kill a man who outrages a woman; but how inconsistent they are: an outrage upon all humankind is most humbly endured.

Motherhood should be a blessing, but to millions of women whom the law gives "husbands" it is an almost unmitigated and perpetual curse.

Thought which may not flower in action is of little worth to the thinker. "Freethinkers" who oppose free action should think again, and think hard.

The water cure accomplishes wonders in the Philippines. Is it true then that America The Great can learn something from the Spanish, namely, effective torture? Let our inventors look to it.

Great Britain has many able verbal defenders of her course in South Africa. They do a lot better than those who have taken the field to defend her with force of arms. But perhaps these last have learned the truth.

The upheavals in Spain and Belgium are but symptomatic of a general realized rottenness in the "affairs" of states. Of course the military is to the fore, teaching the people that they have no rights which governments are bound to respect.

The Church is united in the cry that morality is being forgotten in the world, and that evil is rampant, threatening to overwhelm society. What have all God's shepherds been doing then? And is their master asleep? What an admission!

Andrew Carnegie says you can never amass wealth and remain an employe. Look out, Andrew; you are letting the cat out of the bag. The employer takes a lion's share of the wealth created by the employe, does he? Andrew, really, you talk too much.

The golden rule has become somewhat discredited of late, and "Do others or they will do you," has seemingly largely taken its place. As a compromise, how would, "Do unto thyself what thou would'st that others did unto thee, and then thou wilt get it done," answer?

The Rev. Chas. A. Eaton, Rockefeller's pastor, says, "The man who gets rich at the expense of the people is an anarchist of the worst kind." Right for once, Beetle! And an anarchist of the best kind is one who works to render impossible this anarchist of the "worst kind."

General Miles is a little behindhand in his fears respecting the future of the Army; a standing army is always a menace to the people, and the attempt now being made in Washington to centralize its control and make it the tool of Capital, is part of an army's necessary history.

The unspeakable Maj. Waller, who is in trouble in the Philippines because of murdering the natives in cold blood, has testified that he acted upon the commands of his superior, General Smith, and that he did not relish the work. This seems to be a case in which the inferior is really the superior; though there is little choice between the two monsters.

A British Army supply station exists in New Orleans in open violation of the treaty existing between the American and British governments, but this should occasion no surprise: there is "an understanding between statesmen" which renders nugatory any awkward provision of a treaty whenever it clashes with the interests of "friendly" states. What is a mere treaty!

IRONICUS.

Natural Law in the Social World.

BY R. B. KERR.

In No. 911 the editor does modern sociologists something less than justice in the following words: "I can easily understand why theistic advocates of governments of force and authority—governments of man by his fellow man—should consider human society an organism, similar to the human body."

Among the modern exponents of the doctrine that society is an organism I cannot remember the name of anyone who can be called theistic. By far the most energetic advocate of the theory is Herbert Spencer, who is always bringing the subject up in his writings.

The whole thing is a matter of definition. What is an organism? According to modern biology, it is a whole made up of mutually dependent parts. Is human society such a whole? Surely that is self-evident. Is not the miner dependent on the farmer for food, and the farmer on the miner for fuel? Do not [illegible] the carpenter and the mason for shelter, and are not these in their turn dependent on the farmer? Does not the town depend entirely on the country, and the country in great measure on the town? To answer these questions is to decide whether or not society is what biologists call an organism.

But the fact that society is an organism does not make it essential to jump to the conclusion that every society must have something corresponding to the brain and nervous system. Plants have nothing of the kind, and neither have the simpler animals. Nor have simple societies of men, for that matter. The higher animals have, and this suggests the belief that the larger and more complex societies should have something of the kind; but we must consider the question on its merits, and avoid the great danger of overstraining an analogy.

As regards social, political, and economic laws, I can neither agree with the editor nor with Dr. Abbott. Everyone who is not an old-fashioned theologian now believes in the universality of natural law. Every motion of every human body, every thought of every human mind, every resolve of every human will, every feeling of every human heart, is the inevitable resultant of an endless chain of causes and effects stretching from eternity to eternity. Therefore all social relations, like all other relations, are inevitable from all eternity. Nay, more, social relations must necessarily have new laws of their own, over and above the ordinary laws of organic and inorganic matter. A new relation necessitates a new law of that relation. For instance, when inorganic matter becomes organic it remains subject to the Laws of Motion, the Law of Gravitation, and all the old laws; but it also comes within the scope of certain new laws of life and evolution, which do not apply to the merely inorganic. It is just the same when organic beings enter into social relations with one another. They remain subject to all inorganic and organic laws, but now they also come within the scope of sociologic laws. Of these laws there are numberless examples, disputed by nobody. There is Gresham's Law of Currency, which tells us that if base and pure coin are put in circulation together, the base must drive the pure out of circulation.

There is the law of prices, according to which the price of a commodity tends to gravitate to the cost of production, except where the element of scarcity comes in. There is Ricardo's law of economic rent. There seem to be laws affecting the birth-rate, and Leroy-Beaulieu has furnished considerable evidence that the birth rate always falls as education and comfort increase. These are only a few of the sociological laws already discovered or suggested, although sociology is the youngest of the sciences.

Of course, as the editor says, the word "law" as applied to nature is a figure of speech. There are really only what we call "forces," but these forces are found to act uniformly, the same antecedents always being followed by the same consequents. Accordingly, when we have found the way in which a given force uniformly acts, we speak of this uniformity as a "law."

Dr. Abbott takes a very inadequate view of the functions of legislators when he says their duty is simply to discover and enforce natural laws. As everything that ever happens in the world happens according to natural law, a legislature which merely re-enacted the laws of nature indiscriminately might as well stay at home. Their duty on the contrary is to direct natural and social forces in such a way as to promote the happiness of the people. To this end it will sometimes be their duty to suspend the operation of natural laws. Of course a universal law like that of gravitation cannot be suspended, but particular laws, depending on special conditions, can be suspended by removing the conditions. The struggle for existence, which is the foundation of Darwinian evolution, can be suspended by limiting the number of births. The law of economic rent can be suspended by making land collective property. The law of prices can be suspended by eliminating competition. Consequently the wisdom of legislators has a wider field than Dr. Abbott has perceived.

But should legislators have any functions at all? The editor says that the advocates of "government of man by his

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fellow man" are now hard pressed for arguments. Let me therefore respectfully suggest a few. I think that lepers and cholera patients should be isolated, to save other people from these diseases. I believe in sanitary regulations because they have lessened the death rate. I think it well to regulate the storing of dynamite, to establish fire limits within which only brick, stone, and metal buildings can be built, to take precautions that water pipes shall be thick enough to stand the pressure upon them. I believe in taking steps to keep the streets clear, for I have seen the tendency of individuals in unincorporated towns to encroach on the streets with buildings and other obstacles. I believe in the common control of street grades, street improvements, grade of side-walks, &c., because I have seen the annoyance caused in small places by individual action in such matters, and believe it would be a thousand times worse in large cities. To put the whole thing in one clean cut sentence, I believe that the interest or inclination of individuals often leads them to act in a way detrimental to the interests of others, and that collective action must therefore be taken to check individual selfishness and carelessness. This theory may be right or wrong; but it is so simple in itself, and has been expounded with such remarkable lucidity by every important political theorist from Aristotle downwards, that no opponent can have any excuse for misunderstanding what he attempts to confute. The question is one of pure science, and such questions can only be settled by sound reasoning expressed in lucid language, and above all by the careful application of observation and experiment.

That government has not always been used in the public interest does not affect the soundness of my theory. Fire has been used to burn heretics, and water to drown saints; yet I use both fire and water. In like manner I propose to keep government for its uses, and to discard its abuses.

Women Now Control Their Wages. They Will Control Their Children Some Day, Perhaps.

The Legislature of the State of New York has passed and the Governor has signed a bill which declares that a married woman has the right to the money which she earns. If the wages are withheld she can sue for them. Her husband cannot take the money earned by her labor.

It is almost impossible to believe, yet it is true, that until this law was passed in the year 1902 a woman in New York State so far as her work and wages were concerned was the slave of her husband. If she earned money it belonged to him, and she could only sue to get it with his consent. A New York city railroad company won a suit against a woman on the ground that a married woman is owned by her husband. She sued for loss of wages during the period of an injury caused by the street railroad. The court upheld the railroad company's statement that she had no right to sue, as her husband owned the wages and money if any were due.

The law just passed changes this state of affairs, and the woman who makes a dollar is entitled to that dollar in her own right.

Probably almost every reader will be amazed to learn that according to law a married woman was not entitled to the *money* that she made.

It is more strange, it seems to us, that under the law a married woman is not entitled to the *children* which she brings into the world. The husband controls these children. Under the law he can do what he likes with them, and the mother has nothing to say against his wishes.

Fortunately individual man is usually more decent than the letter of the law, and the mother who brings children into the world is allowed to direct them and to decide questions affecting them.

Certainly the wise men who make laws might well, some day, establish the fact that it is the mother of a child and no body else on earth that has the absolute and permanent righ to the control of that child.—*N. Y. Journal.*

The American Press-Writers' Association.

About the best along Lucifer's line the past week was the following in the Boston "Traveler" April 11,

"For many bare false witness against him, but their witnes agreed not together." (Mark xiv., 56.)

"And he said unto him, Which? Jesus said: Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness." (Matthew xix. 18.)

"But those things which proceed out of the mouth come forth from the heart; and they defile the man" (Matthew xv. 18.)

Senator Hawley of Connecticut is reported to have said: "I have an utter abhorrence of an Anarchist. I would give a thousand dollars to get a good shot at an Anarchist about to commit his particular allotted murder."

I have no sympathy with any person who would commit murder. Senator Hawley seems to express a desire to see an "Anarchist" about to commit murder that he might "get a good shot" at him. "It comes forth from the heart and defiles the man."

It is not true (as Senator Hawley would have you think) that Anarchists select certain persons who entertain their views to commit the crime of murder; nor is it allotted to any person or persons to commit crime of any kind. Therefore he bears false witness against us. Since the authorities tried so hard to connect Anarchists with the crime of Czolgosz, and so signally failed, it would seem that all fair-minded persons would seek to know whereof they speak. Why, look at their logic! They say we seek to destroy compulsory government, and they say we counsel the assassination of rulers—which is compulsory government in its rudest sense.

We deplore the spirit in man that prompts him to welcome the opportunity to shoot his fellow. Therefore a murderer is not an Anarchist. A. A. ORCUTT.

Mrs. Hulda L. Potter Loomis recently hit the same target pretty hard in a short communication to the Springfield, (Mass.) "Republican." It has been suggested to me, that I urge Press Writers to be more particular about watching for, and forwarding copies of newspapers containing comrades' letters, as usually they have no other means of knowing whether they appear or not. Press-Writers understand that it is their duty to look out for appearances at all times and in particular, when they have sent out targets; and I am sure more would be glad to perform this service if the writers would notify them by card when they send in a communication to a paper in their vicinity.

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The Cartoons which the New York "Truth Seeker" is priating each week add a great deal to the attractiveness and effectiveness of that able Freethought journal. They are sharp and forcible strokes at the superstitions and humbuggery of the times, and even the unthinking will pause to study them. They reinforce the arguments of "The Truth Seeker's" brilliant corps of contributors, and form one of the features which place that paper in the front rank of weeklies. Freethinkers can hardly get along without it, as it is not only highly instructive but vastly entertaining as well. A sample copy of it can be had by addressing The Truth Seeker Co., at 28 Lafayette Place, New York, N. Y. Subscription price only $3 per year.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Explanatory.

Owing to the serious though not dangerous illness of the editor this issue of Lucifer must go to press without editorial matter. He would like to comment on some of the articles, notably that by R. B. Kerr, but is physically unable to do so. He has been confined to his bed for a week at this writing (April 19) and though on the up grade, the progress is slow. He has been in poor health for some weeks or months; unable to get sufficient sleep, and therefore losing strength, so that when he succumbed to the grip it took a severe form.

I, also, am just recovering from the grip, and my own illness, together with care of others, has interfered with prompt attention to business communications sent to this office during the last ten days, but have about caught up with the work now. We hope our friends will be as tolerant as they can be, and we will do our best to make the paper as interesting and useful as possible.

L. H.

Retribution for Marital Domination.

BY ROBERT MOORESHOLME.

Let no reader be startled, for really I am not about to advocate any sort of punishment. Impelled by a spirit of curiosity to inquire into the general relations of things, I have asked myself the questions: Will there not be found some tendency, some series of persistently recurring facts, some phase of public sentiment, which corresponds to marital rule, as a sort of instinctive revenge on the part of woman thrust into a position of inequality? and: Do not certain derogatory social judgments, which shall be referred to, identify themselves by this very correspondence, as an effort of feminine dignity invaded, to humiliate her oppressor where she finds him vulnerable? And of this, we shall soon see when he naturally must be so, by the consequences of his great assumption and the lapse of some years in his life.

The tendency to ridicule the idea of love in a man of forty and upward is pretty strong. "Father" at forty-five is the subject of derision among girls of nineteen, including his own daughter. That he has a daughter old enough to have a lover is of itself sufficient cause in modern society to treat as preposterous the thought that he can still love, and from this the same prejudice extends to the bachelor of the same age, in degree.

Just at this point there is one woman who could have done much to save "father" from that ridicule. That is "mother," but mother has led an exhausting life from twenty to forty, and so she naturally acquiesces in the idea that they are "old folks" (when they certainly have not lived one half their natural lives.)

The instinctive vengeance begins sooner. The young husband, in return for being the all-in-all, has night-exercise in stilling crying babies in an isolated household; and fifteen years of dyspeptic fare, domination and worry are likely to supply him with a typical bald crown, which of course renders his daughter's argument unanswerable, that father at forty-five is too absurd if he seems to think of love as a possibility of mature people. Should he become a widower and attempt to marry ten years later, he will have his sons and sons-in-law pursuing him with shot guns or getting out a warrant for his arrest on a charge of insanity in attempting to divert the family expectations, according to the customs of country or city respectively. He acquiesces, in a way, in the judgment which he has provoked, by the creatures he has reared. He has lived a mean life and he is a mean old man before he is old in years; and he has not the spirit to love a woman of any age; but he has propensities unhappily not extinct. This is the average masculine tyrant. How does the picture suit you? Is not the retribution earned, and is it not enough?

What Our Children are Learning.—Three Anecdotes.

BY L. H. EARLE.

A little boy of eight comes to me for music lessons. He belongs to one of the wealthiest and most distinguished families, in spite of which disadvantage he has good traits of mind and disposition. The other day he brought me a flower—a rather small and spindling hyacinth, saying "Auntie Jo sent this to you." This attention of course pleased me and I thanked him. After the lesson, as he was putting on his coat, I saw in his button-hole a remarkably large and handsome spike of the same kind of hyacinth. To my question of who gave it to him, he replied "Auntie Jo." And as he walked off proudly with his flower, it did not occur to him any more than it had to "Auntie Jo" that he might give away the large and fine one, and keep the smaller one for himself.

Tom's parents are people who live in a large way, almost luxuriously. This is Tom's first year at the Academy, and his teacher there is one who is a huge favorite with the little fellows. They delight to bring her the first of the spring flowers, and through the winter many of them give her roses from their parents' green-houses; and they tell her all their great experiences. So, one November day Tom was relating to her a chestnutting trip with his father. He told how they entered private grounds to hunt for the chestnuts, and that in one place, the owner came out and chased them off: "But" said Tom, "we got a lot of them." "And where are my chestnuts, Tom?" asked the teacher. "Oh! I saved the rotten ones for you;" was the quick answer.

Florence came in at supper-time one evening, with the sad news that she had lost her pocket-book near the barn. Next morning she was out, bright and early, at the barn, looking for her purse. Bye-and-bye she returned to the house, and called to her mother, in great joy, "Mamma, I've found it! It was just where I lost it. God took it up and kept it all night, and put it back again this morning; and, Mamma, he didn't touch a penny!"

God's providential propinquity to the purse is a touch of Young-American nature, even if his incorruptibility as to its contents rings false as to national ideals.

These three stories are of occurrences in my own personal knowledge. They are significant as showing pretty plainly what are the influences surrounding children of the middle and higher classes in their homes. This is the teaching that is moulding their characters, and this is the way that the institution of the family strengthens and encourages class distinctions and individual cupidity. I have never known of an instance where the family was used as an instigator to civic virtue even; much less to human feeling toward fellow humanity.

In its very nature, as at present constituted, the family seems to stand as a bulwark against all greatness of feeling; it is, like the corporations, altogether *inhuman.*

Sin of a Loveless Home.

Unelastic conventionality of view is a secret accomplice of crime and an open foe to the highest progress of humanity.

Both pulpit and press send forth their constant protest against divorce; decorous-minded and order-loving human beings declare against the dissolution of the marriage tie by any means save death, but the pulpit and the press are silent and the same decorous-minded individuals seem to consider it none of their business when a husband and wife live together in continual open warfare, and bring children conceived in hatred and reared in discord into existence.

When this harnessed hatred now and then results in murder the pulpit cries, "Shocking depravity!" and the conventional minded populace shakes its head disapprovingly, while it shuts its eyes to a score of cases within its circle where domestic life is made a criminal farce and a breeder of possible tragedies.

Not many moons ago four small children, the oldest thirteen, witnessed the stabbing of their father with a potato knife held in the hand of their goaded and infuriated mother, almost on the eve of her bringing a fifth child into loveless existence.

The story of the thirteen-year-old daughter, as told to the reporters, caused not one editorial to be written, not one sermon to be preached upon the awful crime—the most awful of all crimes—marital infelicity and child breeding.

Yet divorce, so constantly preached and written against, is a shining virtue and a blessing to humanity—set beside this black and hideous condition of two human beings living in bitter strife and harboring hatred and repulsion in their hearts, while they periodically give rein to mere animal impulses, and produce undesired offspring.

The little girl who saw her mother murder her father related in a stoical manner how "They were always scrapping. Father came in and began to scold, as he always did. Mother answered back, as she always did." And then the climax came—a more terrible one than usual—and the father was a corpse and the mother a murderess.

Quite as great in the eyes of God I believe are this woman's sins of motherhood under those awful conditions, which seem to have been perpetual, as is her final unpremeditated crime.

Dozens of married people in the higher walks of life are living together in similar discord. They are possessed of more education and culture, and their language is less coarse and brutal; but they find no pleasure in each other's society, and when under the same roof are constantly quarrelling.

Their quarrels may only be expressed in "polite" sarcasms, and cold glances, and unvarying disagreements upon every trivial question, and in a stubborn lack of concessions, but their children are nevertheless reared in an unwholesome and poisonous atmosphere of hatred, and the home is shadowed by a cloud tenfold darker than the shadow of divorce and separation could produce.

All the laws passed by all legislatures of the world, and upheld by all the churches in the land, can never make children born under such conditions anything but illegitimate in God's sight—for love alone sanctions birth.

If you, madame, whose eyes follow these words, are living as the legal wife of a man with whom you are constantly quarrelling, and if you are the unwilling mother of his offspring, let me tell you that you have no right to look down upon the unfortunate fallen girl whose love led her astray.—*Ella Wheeler Wilcox, in N. Y. Journal.*

Can you not think of a few friends who would be glad to receive Lucifer five weeks and a copy of "Institutional Marriage?" Send along the names, with 10 cents for each, and thus increase Lucifer's circulation while at the same time benefitting your friends.

"Love's Coming of Age," by Edward Carpenter, is now in the hands of the binder, and we shall be able to fill orders in a few days. See adv. on page 118.

The Home Persecutions.

The following statement of the case of Lois Waisbrooker and Mattie D. Penhallow appears in "Discontent," Home, Wash. Persons desiring to contribute to the defense fund may send direct to O. A. Verity or Lois Waisbrooker, Home, Wash.

For the benefit of new or casual readers, it should be stated that the defense fund, whose progress is recorded in "Discontent," has for its purpose the raising of funds to meet the necessary legal expenses in connection with the prosecution of Lois Waisbrooker and Mattie D. Penhallow, on the false charge of sending obscene literature through the mails. The indicted article is entitled "The Awful Fate of Fallen Women," and appeared in Mrs. Waisbrooker's paper, "Clothed With the Sun." It is simply a burning protest against the wrongs inflicted by society on women, and was published with the noblest motives. Lois Waisbrooker is seventy-six years old, and had devoted her entire life to the benefit of humanity. Mattie D. Penhallow is postmistress at Home. She was led by a decoy letter to mail a single issue of the paper, in the belief that she was conferring a personal favor and performing an official duty. The whole trouble arises from the officiousness of a postal inspector, who has previously shown a disposition to indulge in petty persecution. The help of all friends of liberty is invoked against this supreme outrage. United action will bring certain victory.

Here Is a Judge Who Preaches Anarchy.

The Rockwood Manufacturing Company, of Indianapolis, appealed to Judge Baker, of the Federal Court, for protection against the efforts of strikers.

We don't propose to discuss here the merits of the strike. Assume, if you choose, that the strikers were in the wrong, that the company and the "scab" workmen whom they employed were in the right. We want to call the attention of all thinking men to the utterances of Judge Baker, of the United States Court, in this case.

He began by saying that the "scab" workmen should go to the works with shotguns strapped around them, revolvers, and, if they choose, "with rapid-firing guns." He added to the lawyer who appeared before him on behalf of the company.

"I want you to change your bill of complaint. I want you to include in it a prayer for damages. It does not matter whether these men have any property or not. I will appoint a special master to fix the damages, and if you secure judgment against these strikers, officers can, if the men are caught in bed, take away their clothing. They can have no property that will be exempt under the State laws. The judgment will keep them in insolvency as long as they live, or until the judgment is paid."

* * *

As we said before, we are willing to assume that the workmen were entirely in the wrong.

But, suppose the workmen had been right and the employer in the wrong. Suppose the workmen had gone to Judge Baker and had asked for redress.

Would this United States judge have advised the union workmen to carry revolvers or rapid-firing guns to frighten the employer?

Would he have offered eagerly to take away the employer's clothes, if caught in bed?

Would he have promised to keep the employer "in insolvency as long as he lived?"

Does not the tone of the judge show bitter bias and personal feeling? Does it not show intense class hatred? Does it not demonstrate a most dangerous tendency, and does not the danger threaten the very men and the very interests that this over zealous judge seeks to benefit?

We should be very glad to know from Judge Baker whether he ever spoke with such violence of any class of men save union labor men.—*Chicago "American."*

"The trade of governing has always been monopolized by the most ignorant and the most rascally individuals of mankind:"—*Thomas Paine.*

VARIOUS VOICES.

Mrs. Katherine Buck, Elkton, S. Dakota:—Enclosed find $2 for Dr. Foote's Cyclopedia. I think I shall like it very much indeed. It is the most intelligent medical work I have seen. It accords with all of the new thought and science I have read.

H. B., Ithaca, N. Y.:—Send me an extra copy each week of Lucifer. I often see something I want somebody to read, and yet I like to keep one copy for possible future reference. As an Englishman I especially enjoyed Barnard's sonnet on Rhodes.

James F. Morton, Jr., Home, Wash.:—There is a strong fight needed in the Waisbrooker and Penhallow cases. I hope you will do what you can to prod up the liberal public. Lois Waisbrooker has done too much good work in the past, to be neglected, now that the Comstock hounds are tracking her.

A. O. Anderson, Ames, Iowa:—Enclosed find ten cents for which send me Lucifer five weeks and your booklet "Institutional Marriage." I saw your offer in a sample copy received by me today. I have examined Lucifer thoroughly and find it to be an ideal paper for those who seek the truth. If your subsequent issues be equal to the one I have, I may continue to be a subscriber.

L. H. E., Phila., Pa.:—I am very glad to see the story of the Elliott woman who became a servant to her own husband and children commented on by Mr. Harman; even though I feel that he dismisses the Elliott *man* with excessive mildness of criticism. There is too, I think, a hint of blame of the woman, implied in Mr. Harman's remarks. I cannot see why. However, Mr. Harman is so generally just that I think it is safe to trust that he is so in this case, and that, if I could talk with him, I should find that we agree essentially.

D. B., Ithaca, N. Y.:—The first copy of Lucifer that ever fell under my eye was the one given me yesterday by a friend. I liked it immensely. I would suggest, from this specimen, that you change the name to Lucifer, the Hammer. "Patience, and shuffle the cards;" but, for the sake of our imperilled liberties, do not for one minute cease to hammer. I'm now taking more papers than I can afford, but I must get better acquainted with Lucifer, so enclose 25 cents for Lucifer thirteen weeks and a copy of "The Prodigal Daughter."

L. W., Ottawa, Ill.:—Enclosed find $1 in payment of the subscription of a new subscriber whose name is sent herewith. We all are greatly pleased with Lucifer and would not miss it for anything. The paper is getting better every week. We wish you success and a long list of subscribers, not only for your benefit but for theirs as well. Is your offer still open to give Dr. Foote's book for $1 with one year's subscription?

[The offer referred to was withdrawn several weeks ago; and we are now unable to supply Dr. Foote's great work at less than $2—which it is worth many times over.]

K. B., Canada:—I hope you are still sending Lucifer to Julia Dawson. She edits the Woman's Column in Robert Blatchford's paper, "The Clarion," and has lately made occasional complimentary references to Lucifer. The closer you stick to the sex question the better. As Capt. Adams says, "Never offend public opinion in more than one way." It is easier to overcome one prejudice than a number combined, and each different movement appeals to a different class of readers. The sex movement appeals to empresses equally with laundresses. So that Lucifer should be so written as to be as acceptable to an empress as a laundress. Whoever discusses the sex question should carefully avoid the class question, and vice versa.

Mrs. Scott Briggs, Los Angeles, Cal.:—In a recent number of Lucifer I see an article entitled "What Shall We Teach Our Children?" Mothers should see that their children's bodies are kept clean, as bad habits are formed through uncleanliness. It is time to teach children about sex when they begin to ask where they come from, etc. Tell the truth: that they grew below their mother's heart, etc. Parents should obtain all the knowledge they can and impart it to their children as the occasion offers. Dr. Foote's, Dr. Stockham's, and Mrs. Craddock's books should be read. I learned through this issue of Lucifer that Mrs. Craddock has been sentenced to the Tombs for three months for conscientiously trying to benefit humanity. What an outrage! I trust friends will do all possible for her comfort while there. It will create a greater demand for her books and it is to be hoped the liberals will see to it that they are not suppressed.

W. M. Ash, Delta, Colo.:—I am an active Socialist in the present stage of economic conditions and see no way to get around the inevitable development of Socialism in the near future. However I am not one of those Socialists who judge the ideals of the Anarchists by what the common capitalistic enemy says of them. I prefer to see through my own eye glasses whether there is anything in common between Anarchism and Socialism; and I see there is one thing at least—a common grievance against the existing capitalistic organization of society. But as to the program to be enacted on the stage of civilization? There is the rub! We cannot read the program backwards. Progression is the law. The higher ideals of absolute liberty cannot be enacted in the first act. All Anarchists may well be Socialists in the first act. But all Socialists cannot be Anarchists until the time for the final act in the program arrives. And that hour depends upon how soon we begin the first act. Society as now constituted armed with the mighty weapons of law and individual ownership of the means of life—is an insane association of criminals; and the first act must be disarmament. And the weapons must be *taken care of, held in trust* for the common good of all. When human nature is freed from the evils of this hoggish struggle for bread, then and not till then can absolute liberty be approached. The beauties of the doctrine of voluntaryism cannot be made manifest under conditions of economic slavery and ignorance.

It is strange to think that after eighteen centuries of progress, liberty of mind has been proclaimed, but not liberty of heart. Nevertheless, to love is not less the right of mankind than to think.

In the present condition of the laws of western civilization, marriage is a failure. It is generally based on interest, not love. It is usually a mere contract, not a mystery. It is a form of prostitution, not a celebration. It is slavery, not expansion (*epanouissement*); hence that revolt of love qualified as adultery . . . In many instances, what we call marriage is adultery. and what we call adultery is marriage.

The poem of woman abides through the history of mankind, now and then bursting forth into sublime songs, two of the most beautiful of which are Mary, Mere de Dieu, and Jeanne d'Arc, Mere du Peuple, two virgins who have given birth to children: One the Christ, the other France.—*Victor Hugo.*

The authorities of New York city could not afford to expend $5000 a year to keep the light burning in the Bartholdi Statue of Liberty, which was erected in New York harbor by patriotic Frenchmen and presented as a token of esteem to the city; but it easily raised $50,000 to expend in fawning and flunkeying over the young German prince, Henry. Is not this reason for believing that Liberty is fast becoming a back number in this country? Are the lessons of Bunker Hill and Cowpens forgotten? It seems so.—*Southern Mercury.*

Society everywhere is in conspiracy against the manhood of every one of its members. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs. Whoso would be a man must be a non-conformist.—*Emerson.*

As We Were Saying.

When capitalists cry "peace," prepare for war.

Some Americans act as if they never would forgive their ancestors for being foreigners.

Isn't there something wrong when so many royalist weeds can flourish in a Republican garden?

The manufactured craze for historical fiction promotes distraction from the horror of existing facts.

It doesn't require a very large heaven to hold the soul that seeks salvation through the slot of a collection box.

The American people are so great and powerful that they can't get along without little children working to produce the necessities of life.

The worst thing that can be said about capitalism is that under it Love is reduced to a business transation—and merchandised affections are invariably shoddy.

—*William Mailly, in Socialist Spirit.*

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